tions, it tries to dominate mind and get from it by dictation a sanction and order of execution for its own will of s'elf-affirmation, a verdict of truth and right and good for its own vital assertions, impulses, desires;. it is concerned with self-justification in order that it may have room for full self-affirmation. But if it can get the assent of mind, it is quite ready to ignore all these standards and set up only one standard, the satisfaction, growth, strength, greatness of the vital ego. The life-individual needs place, expansion, possession of its world, dominance and control of things and beings; it needs life-room, a space in the sun, self-assertion, survival. It needs these things for itself and for those with whom it associates itself, for its own ego and for the collective ego; it needs them for its ideas, creeds, ideals, interests, imaginations: for it has to assert these forms of I-ness and my-ness. and impose them on the world around it or, if it is» not strong enough to do that, it has at least to defend and maintain them against others to the best of its power and contrivance. It may try to do it by methods it thinks or chooses to think or represent as right; it may try to do it by the naked use of violence, ruse, falsehood, destructive aggression^

crushing of other life-formations: the principle is.
the same whatever the means or the moral attitude.
It is not only in the realm of interests, but in the
realm of ideas and the realm of religion that the
vital being of man has introduced this spirit and
attitude of self-affirmation and struggle and the use
of violence, oppression and suppression, intolerance,.